

A N S W E R  
TO THE

Eight Quæries propounded by the House

of Commons, to the Assembly called Divines, sitting at Westminster, April. 22. 1646. never to this day by them Answered, nor they called to an accompt by the Parliament, for their ignorance or negligence therein.

*Psal. 31. 6. I have hated them that regard lying vanities, but I trust in the Lord. Jonah 2. 8. They that observe lying vanities, forsake their own mercy. Psal. 82. 6. 7. I have said, ye are Gods; and all of you are Children of the most high: But ye shall dye like men, and sa I like one of the Princes. Jer. 5. 30. A wonderfull and horrible thing is committed in the Land, the Prophets prophesie lyes, and the Priests receive gifts in their hands: and my people delight therein, What Will ye then do in the end thereof. Cor. 1. 14. 36. What came the word of God out from you, or came it unto you only. Gal. 4. 16. Am I therefore become your enemy, because I tell you the truth. 2 Cor. 4. 2. But have renounced the hidden things of dishonesty, not walking in craftinesse, nor handling the Word of God deceitfully, but by manifestation of the truth, commending our selves to every mans Conscience in the sight of God. Col. 2. 8. Beware lest any man spoil you through Philosophy and vain deceit, &c. 1 Tim 6. 20. O Timothy, keepe that which is committed to thy trust, avoiding profane & vain babblings.*

By Edward Barber Freeman of England, Citizen and Marchant-Taylor of London. 1648.

To those Noble Senators, the chosen Stewards and Servants of the free-men of England, the Commons assembled in Parliament, With that Right Noble Generall, the Lord Fairfax, and Lieut. Gen. Crumwell.

RIGHT HONORABLE,

**T**Aking into consideration the Quæries so long since propounded by your Honours, to the Assembly called Divines at Westminster, desiring their Answers therein, as once Nebucadnezar did of his dream, from his Magicians, Astrologers, Sorcerers, and Chaldeans, whom he had chosen, and to whom was appointed a dayly provision of the Kings meate, and of the wine which he drank. Dan. 2. That so being nourished at his Table, at three years end, they might stand before the King, But they being called forth to satisfie the Kings desire, in telling

ling him his Dream and the interpretation thereof, could not by all their Sorceries do it; whereupon, a decree went forth from the King, that they should be all slain, and *Daniel* with his fellows likewise, who all that time had been fed with pulse and water, yet when the other desired to gain the time, *Daniell* answered with Councell and wisdom to *Arioch* the Kings Captain, which was gone forth to slay all the wise men of *Babylon*, why is the Kings Decree so hasty from the King, [but these men have no cause so to alledge] you having given them so long time, as also you telling them the Dream [as may be said] which the King of *Babylon* did not. Then *Daniell* went in and desired of the King, that he would give him time, and that he would shew the King the interpretation, which he accordingly did, to Gods glory, the satisfaction of the King, and the purchasing great honour and freedom unto the people of God: Now these your Servants being by you called forth long since, fed to the full with many great Benefices confirmed by many of your Ordinances, although contrary to the protestation and Covenant, whereby they have that privilege which no freeman of *England* besides hath the like, though for the duest debt, and never so long forborn, upon bond or otherwise, yet have they not all this while satisfied your desires, in answering the said Queries, nor that I can heare of, ever gone about to do it, although I conceive it ought to have been their chiefest work, being in effect a principle thing for which they were called together; but in my opinion have bettered their Benefices, and gotten other privileges for themselves than they had, although to the ruine of others the freemen of *England* wherein they shew themselves self-seekers, and not with *Paul* to say, *Cor. 2. 12. 14.* I will not be burdensome to you, for I seek not yours but you, for the Children ought not to lay up for the Parents, but the Parents for the Children, and I will very gladly spend and be spent for you, &c. compared with *Thes. 4. 2. 5.* nor of men sought we glory, nor of you, nor yet of others when we might have been burdensome, as the Messengers of Christ; but we were gentle among you, even as a nurse cherisheth her Children, to being affectionately desirous of you we were willing to impart unto you, not the Gospel of Christ only, but even our own souls because ye were dear un-

to us, but these rather shew themselves like the Disciples of Christ, that would have had fire come down from Heaven to consume the Samaritans, that would not receive Christ [not traditions] but Christ tells them they knew not of what spirit they were, saying the Sonne of man is not come to destroy mens lives but to save them, and his Ministers ought to be like him their Master, meeke, lowly, humble, walking as he walked, not rendring evill for evill, much lesse evill for good, neither will the Gospel bear such practices; but that repentance to amendment of life might be preached unto them, although many of them have desired the small ruine and overthrow of all such as practice according to that great Charter of the Gospel of *King Jesus*; now your desires not being answered all this while by them, they being so reasonable and easie to be done by any Minister or Servant of the Churches of Christ, I could have wisht there had been inquiry made, if there were none like *Daniell*, in whom might be found the spirit of the holy God, though with *Daniell* fed as mean as with pulse and water, which being not done all this while, nor your desires answered; I could not having taken the protestation, but wist the poor widdow cast in my two wites, desiring it may be as acceptable as the poor mans wisdom, where by the city was delivered that could not be done by strength, *Eccles. 9. 14 15.* considering also that these are not the men that God will give his people deliverance by, as *Ier. 49. 19. 20. & 50. 45.* when God will carry his people out of *Babylon*, and cause them to rest, saying, who is a chosen man that I may appoint against her, for who is like me, and who will appoint me the time, and who is the Shepheard that will stand before me, therefore heare the Councell of the Lord, that he hath devised against *Babel* & his purposes that he hath purposed against the Land of the *Chaldeans*: surely the least of the flock shall draw them out, surely he shall make their habitation desolate with them, I believe a poore mechanics afflicted and despised people must do it.

And as the people of God was thus to be drawn out of *Babylon* of old, in the time of the Law by such meanes, so under the Gospel out of spiritual *Babylon*, after the apostacie of Antichrist, as *Ier. 50. 8.* remove out of the midit of *Babylon*, and deliver every man his soule, be not cut off in her iniquity, for this is the time of the Lords vengeance, he will render unto her a recompence, *Babylon* hath been a golden cup in the Lords hand that made all the earth drunken, the Nations have drunk of her wine, therefore the Nations are mad, or rage.

Sec. as *Ier.* 51. 6. 7. compared with *Isaia* 21. 9. and *Micha* 2. 10. 11. Arise ye and depart, for this is not your rest, because it is polluted it shall destroy you, even with a sore destruction, if a man walking in the spirit of falshood do lye, saying, I will prophesie unto thee of wine and strong drink, he shall even be the prophet of this people, compared with 2. *Cor.* 6. 14. to 18. and *Revel.* 18. 4. come out of her my people that ye be not partakers of her sinnes, and that ye receive not of her plagues.

Now as the people of God were thus called forth of temperall and spirituall *Babylon*, so the instruments by which the Lord will do this great work, shall be by dispised persons, that so the great wise men of the world may stay themselves, and wonder who are blind & make you blind, instead of this they render it, cry ye out and cry, *Isai.* 29. 9. to 15. & also, that the whole glory may be given to God only, & not to men, and as for such as have received their Call and Ordination from the beast, or no calling at all as some now pretends, if ever they should be converted and to submit unto the Order and Government of King *Iesus* in the Gospell way, yet will these be the usefultest for the carrying forth of that rich treasure of the Gospell, they having formerly sworn themselves Servants unto Antichrist, and therefore will be but as the *Gibionites*, who although by their craft had saved their lives, yet were by *Josuah* that glorious Type of Christ, appointed to be hewers of wood, and drawers of water, *Josuah* 9. or *Levies* Sonnes, *Sam.* 1. 2. 36. who at that time when the Lord shall raise up his faithfull Priest, shall come and crouch for a peece of silver, or a morsell of bread, saying, put me I pray thee into one of the Priests Offices, that I may eat a peece of bread, or with those Merchants of the earth, who when the Kings and Magistrates of the earth, who have committed fornication with the whore, and lived deliciously; at her overthrow, shall bewail her, and lament for her, *Revel.* 18. 9. then also shall those Merchants of the earth weep and mourn; for no man buyeth their Merchandize any more, vers. 10. This will cause them as the *Jewes*, *Acts* 22. 22. to discover their madnesse who cast dust upon their heads, so these crying, weeping, & wayling, saying, alas, alas, that great City wherein were made rich, all that had Ships in the Sea, by reason of her costlinessse, for in one howre is she made desolate, vers. 19. and vers. 20. the Church holy Messengers and Prophets are called forth to rejoyce over her for God hath avenged them on her when all profit and delight is taken away from her, vers. 22. 23.

the Reason is layd down verſ. the laſt, becauſe in her was found the blood of Prophets and of Saints, and of all that were ſlain upon the earth; ſo that therefore your honours would give liberty for publike diſputes, that thereby the truth might be tryed, and that there might be ſome time allowed after the publike Exerciſes is done; wherein the hearers thoſe whoſe mouthes the Lord by his Spirit ſhall open, might have liberty to adde to what is delivered, or contradict if irronious, and that there might be ſome places that are vacant, as *Paulus*, or the like appointed, for ſuch exerciſes and tryalls of the truth, according to *Iohn 1.4.1.* where he ſaith, believe not every ſpirit, but trie the ſpirits whether they are of God, becauſe many falſe Prophets are gone out into the world, and *Theſ. 1.5.21.* The Apoſtle exhorts the Saints to prove all things, and to hold faſt that which is good, which cannot be done in that way that is practiſed by them, they tying up the mouthes of all but themſelves, by their Antichriſtian power and practice, that therefore the Kings of the earth, and you the Majeſtrates would be wiſe, and conſider your wayes, & know as it was once ſaid to *Saul*, as he was going to *Damaſcus*, having received Authority from the High Prieſts to perſecute and hale to priſon all that called upon the name of the Lord Jeſus, *Saul Saul*, why perſecuteſt thou me, it is hard for thee to kick againſt the pricks, ſo it will one day be ſaid to all thoſe that perſecute Chriſt in his Members, which through the ſubtelty of Antichriſt is uſually done under the name of Hereticks and Sectaries, as in Queen *Maries* dayes, &c. for know as the Prophet *David* ſaith, *Pſal. 2.2.* to 6. although the Kings of the earth ſet themſelves, and the Rulers take Councel together againſt the Lord, and againſt his Chriſt, ſaying, let us break his bonds aſunder, and caſt away his cords from us; but he that ſits in Heaven ſhall laugh, the Lord ſhall have them in deriſion, then ſhall he ſpeak to them in his wrath, and vex them in his ſore diſpleaſure, yet have I ſet my King upon my holy hill of *Zion*, all which their doing was but a vane thing in *Davids* Accompt, verſ. the fiſt, and verſ. 10. 11. 12. he exhorts them ſaying, be wiſe now therefore o ye Kings, be inſtructed, ye Judges of the earth ſerve the Lord with feare, and rejoyce with trembling, kiſſe the Son leaſt he be angry, & ye periſh from the way, if his wrath be kindled, yea but a little, bleſſed are they that put their truſt in him, compared with *Prov. 16.20. Iſa. 30.18. Jer. 17.7. & 27.7. Rom. 9.33. and 10.11.1 Per. 2.6.* For ſaith the Lord, *Iſa. 60.12.* The Nation and Kingdom that will not ſerve thee ſhall periſh, yea theſe Na-

tions shall be utterly wasted, oh that *England* would consider this in time ! least one day it be said to it, as was once said by Christ to Jerusalem, *Luke 13.34* and *19.41.* when coming nigh to the City, he beheld it, and wept over it, saying, if thou hadst known even thou at least in this thy day, the things that belong to thy peace, but now they are hid from thy eyes.

So the Lord for many years having called upon this Kingdom of *England* for repentance, and turning unto him by amendment, following us with mercies and deliverances, fatherly chastizing us by pestilence, sword and famine; but what amendment is there of any since, but that in justice, pride, cruelty, neglect of the poore, Idolatry, covetousnes abounds, & as the proph. saith, *Is. 56.11. every one for his gaine from his quarter,* that love of mony the roote of all evill remaining as much as ever. *1 Tim 6.10.*

That therefore we would turn unto him according to promise, in keeping the Protestation and Covenant, in standing for a reformation according to the word of God and institutions of Christ, and not covetous mens desires and inventions, who in all ages have been obstructers of the true worship of God, & persecuters of his servants, as *King. 1. 22.22. to 28. Jer. 18. 18.* Come let us smite him with the tongue, *Amos 7.10.11 Mic. 1.1 & c.3. Jer. 26.11. to 19. Mat. 23.13.* who shut up the Kingdom of Heaven against men, they neither go in themselves, neither suffer them that are entring to go in; but as *Theodore Beza* observes from *Act. 6.9. to 15.* that fals teachers because they will not be overcome, flee from disputations to Magistrates & open slandering, and false accusations, & that the first bloody persecution of the Church of Christ began, and sprung from a Councell of Priests by the suggestion of the Univeristy Doctors, that therefore we might beware of men, and according to the command of God hearken only to the voice of Christ, *Mat. 17.5.* that so we obeying him the great Prophet and Anointed, the Lord may be gracious unto us in causing the sword to be sheathed, and that he may delight to dwell among us, in turning the hearts of the Fathers unto the children, and the hearts of the children to the Fathers; which shall be the desire and prayer of him, that desires the happines here and glory hereafter of you, and all that love the Lord *Jesus* Christ in sincerity.



Whereas it is Resolved by the House of Commons, that all persons guilty of notorious offences shall be suspended the Sacrament of the Lords Supper; the House of Commons desires to be satisfied by the Assembly of Divines in these particulars.

1. Whether the Parochiall and Congregationall Elderships, appointed by Ordinance of Parliament are *Jure Divino*, by the will and appointment of Jesus Christ.

2. Whether all the Members of the said Elderships are Members thereof, or which of them are *Jure Divino* by the will and appointment of Jesus Christ?

3. Whether the Supream Assemblies or Elderships viz. the Classicall, Provinciall and Nationall, whether all or any of them, or which of them are *Jure Divino*, and by the will and appointment of Jesus Christ.

4. Whether appeals from Congregationall Elderships to the Classicall, Provinciall and Nationall Assemblies, or to any of them or which of them are *Jure Divino*, and by the will and appointment of Jesus Christ?

5. Whether oecumenicall Assemblies are *Jure Divini*, or whether there be appeals from any of the former Assemblies, to the said oecumenicall Assemblies, *Jure Divino* by the will and appointment of Jesus Christ?

6. Whether by the word of God the power of judging, and declaring what are such notorious and scandalous offences as aforesaid, and conventing before them, trying and actually suspending from the Sacrament such offenders accordingly, either in the Congregationall Elderships or Presbytery, or in any other Eldership or Presbytery presented to the House as the advice of the Assembly, and whether such powers are in them only, or any of them, or in which of them *Jure Divino*, and by the will and appointment of Jesus Christ?

7. Whether there be any certaine and particular rules expressed in the word of God, to direct the said Elderships, or Presbyteries, or any of them in the exercise and execution of the powers aforesaid, and which are those rules?

8. Is there any thing contained in the word of God, that the Supream Magistracy in a Christian State, may not judge and determine, what are the aforesaid notorious and scandalous offences, and the manner of suspension from the same, And in what particulars concerning

cerning the premisses is the said Supream Majestacy by the word of God excluded ?

In Answer of these particulars the House of Commons desires of the Assembly of Divines their proofs from Scripture, and to set down the severall texts in the expresse words of the same.

O. dered that every particular Minister of the Assembly of Divines that is or shall be present at the debate of any of these questions, do upon every resolution which shall be presented to this House concerning the same, subscribe his respective name either with the Affirmative or Negative, as he giveth his Vote, & those that do dissent from the major part shall set down their positive opinions, with the expresse Text of Scripture upon which their opinion is grounded.

For Answer to the first Quartie, the Churches of Christ were constituted, and gathered out of the world by the Ministry of the Gospel, according to that great Charter thereof, *Mat. 28. 19. 20. Mark. 16. 15. 16. Lu. 24. 47.* And not by any Authority or Ministry of the civil Magistrate, and as they were thus gathered, & planted in the primitive times, so are they in like manner by his Servants to be gathered after the Apostacie whom by his power he shall in an extraordinary manner raise up, and by the Servants of the Churches that shall be by them sent forth to preach the everlasting Gospel for the enlightening the earth, discovering the Mystery of iniquity, and the Ministry of Antichrist, gathering his people out of spirituall Babylon, as out of Babylon of old, and planting them into Church fellowship and order, having their Commission from Christ and his Church, and not by Command and Authority from Pope, Council, Synod, or civil Magistrate: the Church of Christ being his spirituall Kingdom, consisting of a company of Saints, or holy people, *Rom. 1. 7. Cor. 1. 1. 2. Pet. 1. 1. 16.* called out of the world, *John 15. 19. Rev. 5. 9.* By the preaching of the Gospel, *Mat. 28. 19. 20. Mark. 16. 15. 16.* by a free & voluntary consent, *Psal. 50. 5 Zep. 2. 1. Acts 3. 23. to 26. Heb. 8. 8. 9.* to discharge duties to God, & one to another, *John 4. 24. Phil. 3. 1. 1. Pet. 2. 5. 1. Cor. 12. 12. to 28.* putting on Christ by Baptisme or dipping, *Gal. 3. 26. 27.* for ye are all the Children of God by faith in Christ Jesus; for as many of you as have been dipt into Christ, have put on Christ, compared with *Ephes. 4. 4. 5.* There is one body & one spirit



rit, even as ye are called in one hope of your calling, one Lord, one faith, one dipping, one God and Father of all, who is above all, and through all, and in you all. This is Christs spirituall house under the new Testament, whereof he is Lord, as *Hab. 2.20. Heb. 3.6. & head. Eph. 1.22.23. & King, Isa. 33.22. and Law-giver, James 4.12. and prophet, Deut. 18.15. Mat. 17.5.* Being that Priest, Alter and Sacrifice, by which all that believe and obey, are for ever sanctified and perfected, *Heb. 10.14. and 5.8.9.* for it is not the voice of the Church, much lesse the voice of the *Synod*, or Parliament, that we are to hearken unto in spirituall worship, but Christs voice in the Church, and that in all things whatsoever he shall say unto us, *Tim. 1.3.15.* he speaking in his Servants, as *Luke 10.16.* he that heareth you, heareth me, and he that heareth me, heareth him that sent mee.

These where ever gathered together under Heaven, in the name of Christ, according to his order, consisting of Jewes or Gentiles, *Col. 1.18.* have power from him their head to receive in, deale with, or cast out of the Church, by the only Lawes and Statutes, of King *Jesus*, heir only King and Law-giver, as *Isai. 9.6. and 33.22. Acts 2.41. 42. Mat. 48.15. to 20. and 1 Cor. 5.4.5. and 2.2.4. to 9.* They being under Christ their King, the freest Independant Corporation or state under Heaven, *Iohn 8.36.* If the Sonne therefore shall make you free, ye shall be free indeed, *Cor. 1.3.5,6,7.* compared with *Isai. 2.17.* The Lord alone shall be exalted in that day. Now the parochiall Churches or Eldershops that are appointed by Statute Lawes, or Ordinances of Parl. and thereby forced thereunto, cannot be *Jure Divino*, Churches of Christ by his will and appointment, but all the people of God are as truly called out of such Assemblies, as out of *Babylon* of old, to the free voluntary worship of the Gospell.

To the second quarie I answer, The Parish Churches or Assemblies being not gathered according to the Commission of Christ in that great Charter of the Gospell, and by his Ministers and Servants, but by the Authority of the civill Magistrate, through the importunity of *Austin* the Monck, sent over from Gregory the 7. from which roote and foundation the nationall Ministry now extant, still retaines their Ordination, having still kept their first state and constitution, although reformed in divers particuler Doctrines, whereby they cannot be *Jure Divino*, Churches of Christ by his will and appointment; but are constitutions of men through the

subtily of the man of sin, or beast rising out of the earth [to wit] by his earthly inventions, who by the slight of men, and cunning craftinesse they lye in wait to deceive, having 2. horns like a Lamb, but speakes like a Dragon, exercising all the power of the first beast, &c. *Rev. 13. 11.* having a shew of wisdom in will worship and humility, *Col. 2. 23.* of whom the Apostle bids the Saints, beware of being spoiled through their philosophy and vain deceit, after the traditions of men, after the Rudiments of the world, and not after Christ, in whom dwells the fulnesse of the God-head bodily, and ye the Saints [to wit believers dip:] are compleat in him, &c. and *Mat. 15. 9.* Christ saith, in vain do they worship me, teaching for Doctrines the Commandements of men, from whence it appears [as the Churches, so the Members also] are none of them *Iure Divino*, Members of any Church of Christ, by his will and appointment.

To the 3. I answer, for any supream Authority of Assemblies or Elderships, *viz.* the Classicall, provinciall, or nationall, whether they are *Iure Divino* or no. In all the Gospell I do not find any more jurisdiction of Churches over Churches, then there is of brethren over brethren, but the contrary is clearly proved, *Mat. 23. 8, 9, 10.* but be not ye called *Rabby*, for one is your Master, to wit, Christ and all ye are brethren, and call no man your Father upon the earth, for there is but one, your Father which is in Heaven; be not called Doctors, for one is your Doctor, even Christ, and *Cor. 1. 5 4 5.* That Church of *Corinth* had power, as to cast out the Incestious person, so upon his Repentance to receive him in again, without the authority of any other Church, or any others contradiction, & *James 2. 1.* he saith, my brethren, have not the faith of our Lord Jesus Christ, the Lord of glory with respect of persons, and Chap. 3. 1. he saith my brethren, be not many Masters, knowing that we shall receive the greater condemnation; but this spirit of pride is no new thing, for it began in the Disciples, *Luke 9. 46.* when there arose a reasoning amongst them, which of them should be the greatest, but Christ perceiving the thoughts of their hearts, answereth them by setting a little Child in the midst of them, to teach them humility, there being too many now a dayes of their spirit *v. 46. 47. 48* as he taught them, against persecution, *vers. 54. 55. 56.* when they would have had fire come down from Heaven to consume the Samaritans, saying, ye know not of what spirit you are, for the Sonne of man is not come

to destroy mens lives but to save them, &c. Therefore these supream Assemblies are not *Iure Divino*, by the will and appointment of Jesus Christ; but are all by humane Authority not known in Scripture, being against the freedom, which every Church of Christ hath given them, which they ought to enjoy, none being before or after another in their priviledge or prerogative, which liberty and freedom every protestator and Covenanter is sworn to stand for and maintain.

To the 4. Concerning Appeals from Congregationall Elderships to the Classicall, Provinciaall, and Nationall Assemblies. The parishionall not being proved *Iure Divino*, but of humane Authority, appeals to them, and from one unto another must needs be unlawfull. Besides, how contrary is this to the primitive practice, as *Acts 15.* when there arose a difference about Circumcision in the Church of *Antiochia*, they sent up to the Church at *Ierusalem* for their advice, (not that they had any authority over them), and they as humbly and truly sent their advice, saying, it seemed good to the holy spirit, and to us, to lay upon you no other burthen then these necessary things. Now if these could say thus, and would do as they did, their Councell ought evangelically to be received in like sort by believers; but these as they were never called and gathered by Christs Authority, so have they not the promise of his presence by his spirit with them as his Churches have, *Mat. 18. 17. to 20. & 28: 20. 1 Cor. 3. 22. 23. & 1. 5. 4. 5. John 14. 16. 17. & 15. 26. 27.*

To the 5. I find no oecumenical Assemblies in Scripture under the Gospel to be of Gods appointing, but an invention of the man of sin, raysed by those Locusts that came out of the smoke that arose out of the bottomlesse pitt, *Rev. 9. 2. 3.* who had power as the Scorpions of the earth have power that so by force, As *Eze. 34. 4.* flatteries as *Dan. 11. 21. 22. 34.* And cunning craftinesse whereby they lye in wait to deceive *Ephes. 4. 14. 15.* Transforming themselves as the Ministers of righteousness, *Cor. 2. 11. 5.* whose end shall be according to their workes by which means they cause all the world to wonder after the beast, who had his wound and did live *Rev. 13. 3. to 7.* for the first beast, being those heathen bloody tyrants who worshipped the Draggon which gave him his power, to whom was given a mouth, speaking great things and blasphemies against God, to blaspheme his name, and his Tabernacle, and them that dwell in Heaven &c.

This beast being thus wounded, there ariseth another beast out of the earth (to wit) out of those earthly inventions of Popish assemblies counsells and Synods, *Re. 6. 13. 14.* the Starres falling from Heaven to the earth, they leaving those glorious instructions of Christ, the dipping of actuall believers, upon confessing sins and professing faith, as also the voluntarie contribution of the Saints, or as *Fox* in his acts and monuments renders it, the puer almes of the Church, and bringing in baptizing or rather sprincklin of Naturall Infants, and paying ~~out~~ tithes, hereby raising national Churches wicout the which they could never have done it, neither could they now retaine them, thereby contradicting the Appostles rule *Cor. 1. 4. 6.* in presuming a bove that which is writter; but should these 2. pillars be taken away according to our Protestation and Covenant, and a reformation set up according to the word of God [as is pretended] the Kingdome of Antichrist like the Philistins house will fall upon their heads, as that on the Philistins; upon *Samsons* that glorious type of Christs pulling away the 2. pillars whereupon the house stood. *Judg. 16. 29. 30.* That whereas by the authority of the Civill Magistrate, they having insinuated into there affections, like *Pharaohs* frogs into his and his servants Bedchambers *Exod. 8. 3. 4.* by being their Chaplains as they call themselves, a service not known in the Gospell of Christ for his ministers; whereby the Magistrates being by them deluded, give that power, which was given thē of God for the punishment of evill doers; but for the praise of them that doe well, to the upholding of this beast and his Image, and they having received it put it forth to the uttermost causing all, both small and great, rich and poor, free and bond, to receive a marke in their right hand, and in their foreheads, and that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name &c. This second beast consisting of the whole state hirarchie or clergy, as they call themselves with the Image even all that receive the ordination from that state there being not soe much as one of there names, much lesse their practice or maintenance heard of in the Gospell of King Jesus: from the Pope or Prelate to the Sexton, and yet they do as that vile person spoken of by *Daniel, Dan. 11. 21.* That come in peaceably and obtaine the Kingdome by flatteries, pretending they are the ministers of Christ yet are not content with his ordination, nor maintenance and wages, and therefore obtaine ordinances, as doctor *Burgis* &c. and Statute Lawes from the state though

though some of them had little need having enough before; which have caused more breach of the protestation and Covenant, and tedious suits in the Courts of Justice then any one thing in the Kingdom; and therefore to say no more to this all appeals to them are humane, and not *Iure Divino*, neither in the particular or generall.

To the 6. I answer. The Lord Jesus Christ having satisfied his Fathers Justice, and thereby wrought everlasting righteousness for all them that obey him, it being testified from Heaven by the Father, that he is his beloved Sonne, in whom he is well pleased, And having received all power both in Heaven and in earth, by which Authority as then he sent forth his Servants, so hath he also given and setled this power only upon and in his Church, and that to the body [not the Ministers] consisting of a company of disciples, not the Servants distinct from the Church, as they now pretend and assume, but as they derive it from the Church, they giving it to them; and therefore these Presbyters not being Members of any Church of Christ, according to his institution, and yet claiming such power as distinct from the Church, have nothing therein but what they have from the man of sinne, by tradition of men, and not *Iure Divino*, by the will and appointment of Jesus Christ.

To the 7. There are no rules at all given in the Gospel of King Jesus in question, giving power to the said Presbyters or Elderships, or any of them, for the putting in execution of any the power aforesaid, seeing their constitution is not from God by Christ that great prophet of the Church, but from their reverend Fathers the Prelates, and so consequently from the Pope, or civill state, who hath no more power to Command or set Lawes in the Kingdom of Christ, then the King of Spain, or the French King hath in the Kingdom of England, which is intire and Independant of it selfe; But for a Church of Christ truly stated there are rules, as to receive in, so to deale with and cast out if need require, as *Tim. 2. 3. 16. 17.* All Scripture is given by inspiration of God, and is profitable for Doctrine, for reproofe for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good workes.

To the 8. We are to take notice, that under the Gospel the Lord Jesus is not only a King, but the only King and Law-giver to his Church, *Isai. 33. 22 James 1. 2. 4. Tim. 1. 6. 15. Rev. 17. 14.* and therefore the civill Magistrate under the Gospel ought no more to in-

trench upon his prerogative in Church Government, then he did up  
on theirs in civill things, as *Luke 12. 13, 14.* where he would not so  
much as divide the inheritance between the 2. brethren, & therefore  
*Mat. 22. 16. to 21.* when the Pharices took Councel how they might  
intangle Christ, asking him whether it was lawfull to pay tribute  
to *Cæsar* or no. he saith unto them, shew me the tribute money, say-  
ing, whose Image or superscription is this, they say unto him, *Cæsars*  
he saith unto them, render therefore unto *Cæsar* the things that  
are *Cæsars*, and unto God the things that are Gods, and *Rom. 13. 1.*  
to 7. the Apostle injoyes obedience from the Church unto civill  
Magistrates or higher powers, not only to Christians, but as they  
were Magistrates though Heathens, which they then were, shewing  
that they are of God, ordained of God as Mrs. of our flesh, and that  
those that resist them, resist the Ordinance of God, whether  
Christian or Heathen, & such as resist shal receive to themselves dam-  
nation; for Rulers are not [to wit appointed of God] a terrour to  
good works, but to the evil, wilt thou thē not be afraid of the power,  
do that which is good; but if thou do that which is evill, be afraid,  
for he beareth not the sword in vain; for he is the Servant of God,  
a Revenger to execute wrath upon him that doth evill; wherefore  
ye must needs be subject not only for wrath, but for Conscience  
sake.

Now what this evill is, the Apostle shewes, to wit, not Heriticks,  
and Schismaticks, as some fondly dream, and would if they could  
maintain, though with fire and sword, although indeed more to up-  
hold their own honour, Kingdom, power, places, greatnesse, and be-  
nifices, then the civill Magistrates as is clearly discovered to most  
men already, whose eyes the Lord hath in any measure opened, and  
may easily be proved to all that are not wilfully blind; for in the  
Conscience concerning worship, the Lord only reigneth as King  
and Lawgiver; wherefore the Apostle saith, The Law is not made  
for a righteous man, but for the Lawlesse and disobedient, for the  
ungodly, and for sinners; for unholy and prophane, for murderers of  
Fathers & murderers of Mothers, for Man-slayers, for Whoremongers,  
for them that defile themselves with mankind, for man-stealers; for  
lyars, for perjured persons [oh that the Ministers that prest  
the Protestation & Covenant so eagerly, would take notice of this!]  
and if there be any other thing that is contrary to wholsom doctrin,  
according to the glorious Gospel of the blessed God, which was

com-



committed to my trust &c. *1 Tim. 1. 9.* to the 11. Now the civill Magistrates are called fathers of our flesh, to whom in all these civill things we ought to be obedient; But saith the Apostle shall we not much rather be in subjection to the father of spirits and live; to wit, to his laws given forth by his sonne the great prophet of his Church, speaking from heaven, *Heb. 1. 1. Deut. 18. 15. Act. 3. 22. 23.* Who hath given a rule for his people to walk by, as *Mat. 28. 20.* which rule the Apostle exorts the *Galatians*, and in them all beleviers to observe as *Gal. 6. 16.* they thus walking having the promise of peace and mercy upon them, And *Phil. 3. 16.* he exorts the Church, to walk by the same rule, and to mind the same things.

Thus I have made appear, that the Congregationall or Parishionall Elderships appointed by Ordinance of Parliament, the members thereof, or any of them, the supreme Assemblies or Elderships, viz. the Classicall, Provincially, ecumenicall or Nationall, are none of them *Jure Divino*, by the will and appointment of Jesus Christ.

Wherin, I have also proved from the word of truth, that the Civill Magistrate hath nothing to do as a Magistrate, to judge of any cause in the Church of Christ, it being there to be judged and tried by those servants, and in that order and manner that is set down in his word, by the will and appointment of Jesus Christ.

And what was required by the Parliament of the Synod or Assembly, I have in some weak measure answered from the scripture, & set down the severall texts in the expresse words of the same, according as was desired, subscribing my self your honours, and the Churches Servant in the Service of the Gospell of King *Jesus*. *E. Barber.*

Consider of it, take advice and speake your minds, *Judges 19. 30.*  
*Certain Quaries propounded (by the Author) to the Assembly called Divines.*

1. Whether that Doctrine of obedience to Magistrates or higher powers, which the Apostles taught, *Rom. 13. 1 Pet. 1. 2 13. 14. 15. &c.* were true or no.

2. Whether it was not the Apostles duty, to practice that himself which he taught and commanded others to do. as *Rom. 2. 21. 22. 23.*

3. Whether the Magistrates or those higher powers, which from the disciples he required obedience unto, were of their Religion or in the Gospell practice yea or no?

4. If not, Whether it was lawfull for those Magistrates or higher powers, to persecute *Paul* and the rest of the Church for their Religion.

5. Whether *Paul* and the Disciples might plot against or persecute the Magistrate, or any of his subiects by compelling or forcing

zing their Conscience or otherwise, though to the true worship  
God under the Gospel.

6. Whether Magistrates as well as Subjects, be not to be subject  
to the Lawes, Statutes, and censures of *King Iesus* only, who as under  
the Law, so under the Gospel is no respecter of persons, *Deut. 10. 17.*  
*Rom. 2. 11. 1 Pet. 1. 17.*

7. Whether it may not be conceived, The Lord is now making in-  
quisition for the blood that hath been shed in this Land, and other  
parts of the world, of the Jewes his ancient and peculiar people, *Isa. 51. 21, 22, 23.* where the Lord saith, heare thou this, thou mis-  
erable and drunken, but not with wine. Thus saith the Lord God, e-  
ven God that pleadeth the cause of his people, behold I have taken  
out of thine hand the cup of trembling, even the dreggs of the cup  
of my wrath, thou shalt drink it no more, but I wil put it into their  
hand that afflicted thee, which have said to thy soule, bow down that  
we may go over, and thou hast laid thy body as the ground, & as the  
street to them that went over, comp. with *Th. 1. 2. 12. to 17. Re. 18. 24.*

8. The punishing some as the Catholicks, &c. more then with death,  
to the unhumane quartering and hanging up their quarters; also the  
Childrē suffering for their Parents sin, contrary to the expresse word  
of the Lord, *Exek. 18. 4. 10.* that soul that sinneth, it shall dye, the sonne  
shall not bear the iniquity of the Father, neither shall the Father  
bear the iniquity of the sonne, the righteousness of the righteous  
shall be upon him, and the wickednesse of the wicked shall be upon  
him, also executing men for theft, it being contrary to the Law of God.

9. Whether there ought not to be a Fast kept for all the innocent blood that  
hath been shed in this Land, no: only of the Jewes, but also in Henry the 8. dayes,  
Queen Maries, and in Queen Elizabeths, as Barrovs Grenewoods Penries, &c.  
who dyed for opposing the Common Prayer, &c.

10. Whether there be any Gospell rule by precept, or example for compul-  
sion of Conscience in matters of Religion, taking of Oaths, making of for-  
cible Covenants &c. that so we being truly informed, may prevent the reproof. *Ier. 23. 10*  
once given to the Jewes, the Land is full of Adulterers, because of swearing the  
Land mourneth, the pleasant places of the wilderness are dried up, and their  
course is evill, & their force is not right, *Ho. 4. 2.* by swearing lying killing stealing  
and committing adultery; they break out, and blood toucheth blood. *Chapt.*  
*10. 4.* They have spoken words, swearing falsely in making a Covenant. Thus  
ludgeme it groweth as wormewood in the furrowes of the field

11. By what rule from the Gospel of Christ may Christians being Members  
of one Church; as they professe under Christ their head, kill one another, or that  
they would distinguish what makes the one more then the other, by Gospell rule,  
or whether they ought not to excommunicate the untruly and disorderly walkers,  
before they kill them, and not let them stand Members of their Church, though  
worthy of death, and so kill them, which the Church of Corinth might not,  
though for a little time, in which their doings they come short of the Church of  
Rome,